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THE  
DESCRIPTION  
OF HEAVEN.

OR,

A Diuine and Comfortable  
Discourse of the Nature  
of the Eternall HEAVEN,  
the Habitation of God, and

*all the Elect.*  
*Tho:*

*Cotton*

3

Composed in Latine, by  
*Cunradus Asladius.*

And Conuerted into English, by  
*Raph Jennings.*

UNIV.  
LIB.  
CAMS.

LONDON,

Printed by *A. M.* for *Iohn Bramridge*,  
and are to be sold at his Shop neere  
Strand Bridge. 1623

DESCRIPTION  
OF THE

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1771

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OF THE

OF THE  
OF THE

LONDON

Printed by A. Millar, in Strand, near St. Dunstons Church  
and sold by all the Booksellers in Town and Country





To the **V**orthy and  
no lesse ennobled by Ver-  
tue, then Descent, Mr. R I-  
**CHARD LIGGINS,**  
Gentleman.

**W**EE reade in the Gospell  
( thrice Noble Sir )  
that the three sage Vi-  
sitors were guided un-  
to Christ by a Star. No Starre, but  
the star-like luster of your mani-  
fold Vertues hath conducted mee  
in this Dedication unto you. Inge-  
nious Monuments are the best  
preservatives of Fame, and the best  
Antidotes against oblivion, when  
decrepidnes and old Age sets up  
wrinkled and gray haire as the  
workes of their triumph; they can  
A 1      adde

## THE EPISTLE.

adde and bestow a life of a longer  
extent and endurance; to which,  
the Venetian Satirist in his Sap-  
phicks astipulateth, where spea-  
king of the Honourable memoriall,  
imparted by a learned Pen, he sayth

Statues.

— et centum meliore \* Signis  
manere donat.

I have presumed upon your Pa-  
tronage, and am now a Suitor for  
pardon of my presumption, request-  
ing you to accept this slender trac-  
tate, that it may passe currant, as  
a Seale of the Service, and a testi-  
moniall of the dutifull Affection

Your quotidian Orator,

RALPH JENNINGS.

399; 01



A  
DISCOVRSE  
OF THE NATVRE  
of the Eternall HEAVEN,  
GODS Seat, and Ha-  
bitation.

CHAP. I.

*Wherin is declared the knowledge  
of this Eternall Heauen, to bee  
both delectable and necessarie  
vnto a Christian.*

**I**F some men so affect  
the notion of far re-  
mote Nations, the  
view of wel fortified  
Townes, and strong compacted  
Castles, and some to sayle the

tempestuous seas, though with perill of their liues: who can account the Heauenly world, and the sacred Citie of *Iehonahs* habitation, the most spacious mansions of the blessed Angels, and the most delcetable Paradise of Gods Elect to bee vnworthy the notion, intelligence, or contemplation of a Christian; there is our true Countrey and home, wherunto we shall bee transported, and as into a newe Colony bee translated, after the tedious pilgrimage and peregrination of this our life is consummate. Heere perpetuall shipwrack, exile, war, and all kind of calamities must be endured: But there is a quiet hauen, there is a Sanctuary, there is a stately citie, where we shall be secure from all hurt, and free from all encombrances.

There

There no more shall wee want  
the beams of the Sun, or Moon,  
or any other Starres; God him-  
selfe shining in his lustre and in-  
finite glory, shall make vs glister  
with his admirable rayes: so  
that wee shall in splendor equa-  
lize the starres: No more shall  
we there see in a glasse, nor rid-  
dle, but wee shall behold God  
face to face; there wee ioyntly  
commixe with them, both glad  
and ioyfull, we shall behold the  
bright companies of Angels;  
there shall wee view the radiant  
assemblies of sacred Patriarkes,  
Prophets, and Apostles; there  
shall wee obserue the infinite  
number of Crownes, of ioyfull  
and tryumphant Martyrs, and  
Saints; to conclude, here shal be  
no more sorrow, wailings, trou-  
ble, wrath, or death; continually  
and in euery place perfect wis-  
dome



dome shal accompany vs, mirth,  
glory, beautie, and immortality.  
O happy and glorious compa-  
ny! O holy banquet! O desire-  
able feasts! where is no anxiety,  
where is wisdome without ig-  
norance, memory without ob-  
liuion, vnderstanding without  
errour, and reason resplendent  
without darknesse: O blessed  
are they that dwell there, and  
sing praises to God for euer.

Do it not, I pray, much con-  
cerne vs to know which it is,  
and what manner of Countrey  
it is, wherein wee euer hereafter  
shall liue with Christ and all the  
Saints, not one or two yeares,  
but for all eternitie? I thinke  
there is none so sottish in world-  
ly affaires, who if he were to de-  
part out of any one country in-  
to another, would not desire to  
know before hand the manner,  
tem-



temper, scituation, bounds, the nature and condition of the Inhabitants of that place whither he is resolved to remoue. And art thou, O man, so dull and insensible in heauenly things, that albeit euery moment thou art a harnessing and going to that euerlasting place, yet hast not a desire as trauellers vse, to fore-conceiue the place? Attend what Gods word admonisheth thee, *Phil. 3. 20. Our conuersation is in heauen, from whence also wee expect our Sauiour the Lord Iesus.* And againe, *If you then bee risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God. Set your affections on things aboue, and not on things below on earth.* Goe to then, whilest we trauell in this mortall race, set wee all our study to learne & foreknow  
which

which it is, and what manner of  
immortall Countrey which we  
shall enioy for euer, and ponder  
wee with our selues seriously,  
with what winges wee once  
elevationed out of the ruinous  
prison of this life, wee  
may take our flight  
to that Life e-  
ternall.

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CHAP.

## CHAP. II.

*That the Oracles of the Sacred Scriptures are the only meanes whereby we attaine vnto the notion of the highest Heauens.*

**W**ELL, now let vs view what helps there are which may eleuate vs vp vnto the top of this Heauen, that we may search out and know the nature of it. Thou art too weake, and all thy wings are cut off wherewith thou wert wont to climbe vnto the Celestiall altitude; thy Geometry and Arithmetique will not auaille thee, thy Perspective skill will not profit, thy obseruations will not helpe; and why so? the Heauen of heauens is not contained by sense, the originall of humane science, nor subiect

to

to reason, as by secundarie  
meanes: nor is it graunted vnto  
vs to pierce into the knowledge  
hereof by the light of Nature.  
If you enquire of the Philoso-  
phers concerning it, it will bee  
to as much end, as if you talke  
to a dead man. *Plinie*, the most  
painefull Incumbent in Natures  
secrets, was in despaire of euer  
knowing it, when hee saith, To  
search out any locall place, be-  
yond, or aboue this visibler  
world, neither doth it appertain  
vnto the world, nor can any  
coniecture of mens minds con-  
ceiue it. And *Aristotle* himselve  
the Prince of Philosophers was  
inscient of this Heauen, euen  
when he held, That there was  
no Body, no place without, or  
further then the Sideriall Skie.  
If you question *Cicero* of this  
Heauen, hee will send you to  
the

the Milke white circle in *Scipios*  
Dreame of the Starry Heauen.  
Others, will send you to the  
Fortunate Islands, and to I know  
not what fields of *Elyseos*; and  
no wonder, when as the eye  
hath not seene, nor care heard,  
nor hath it entred into Mans  
heart, the things that God hath  
prepared for them that loue  
him. How then may we ascend  
vnto the knowledge thereof?  
Loe, the holy Scriptures lead  
vnto it. Hence mayest thou  
learne in a copious manner, e-  
uen from Gods Word, as much  
as can bee knowen, and as much  
as concerneth thee to vnder-  
stand, concerning this great  
Mysterie. But thou shalt vnder-  
stand euery circumstance more  
fully, when thou shalt arriue thi-  
ther, and see God face to face.  
To shut vp all, now wee see  
through



through a glasse darkely, then  
face to face; now knowe wee  
in part, then shall wee know,  
euen as wee are knowen. Let  
vs therefore for a while vse the  
Glasse of the Scriptures, vn-  
till after this life, we may  
both see and enioy it  
in the perfection  
thereof.

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CHAP.

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CHAP. III.

*Wherein the diuers Names of this  
most supream Heauen, are reci-  
ted and explyned.*

**B**Vt before wee relate  
further, what this  
Heauen is, it will bee  
worthy our labour  
to lay downe and weigh the se-  
uerall appellations thereunto at-  
tributed, in & by the Scriptures;  
and of these some are proper,  
and some are assigned vnto it by  
a comparatiue similitude there-  
of to other things. Of the first  
kind are these; *The third heauen,*  
*1. Cor. 12. 2. And the heauen of hea-  
uens, 1. Kings 8. 27.* First, it is no-  
minated the third heauen, in re-  
spect of the two inferiour and  
lower heauens, the ayerie and  
B                      starry

starry firmaments, aboue both which it is highly exalted, as is extant, *Chap. 2.* Next, it is named the heauen of heauens, in regard of the sublimitie thereof; because it is rayfed aboue all other Heauens, which is well extant in the Etymology of the word, as shall be further noted hereafter; But after a figuratine speech and after a similitude drawne from lower things, it hath these names; First, it is called a house, *John 14. 2.* also a dwelling place, *Psal. 132. 7.* and throne of God, *Esa. 66. 1.* because God doth more especially dwell therein, as in his Court and prime Citie of residence. What then say you, can God who is infinite and immeasurable bee comprehended and inclosed in Heauen? By no means: for (as *Salomon* saith *Behold, the heauen of heauens cannot*

containe thee, how much lesse this  
House that I haue builded, 1. Kings  
11. 27. and David confesseth the  
same when he saith, *Whither shal  
I goe from thy spirit, or whither  
shall I flye from thy presence? If I  
ascend vp into heauen, loe thou art  
there, or into hell, thou art there al-  
so, Psal. 139. 7, 8.* The same thing  
in some measure was also know-  
en to the Philosophers. *Iambi-  
licus* saith, He is present sudden-  
ly wheresoeuer it pleaseth him,  
an incorporeall subsistence hath  
nothing of force any where to  
hinder it, and much more the di-  
uine nature cannot bee so detai-  
ned by any circumscription of  
place, that it should not bee e-  
uery where. And *Porphyrius*  
speakes excellently to the same  
purpose, That that hath a body  
runnes not whither it will, by a  
locall condition and estate, for a  
place

place standes together with a heape. Nor againe is it withheld in corporeall bounds; for that which in some kind lyes in a heape, may bee forced into a narrow place, and may by a locall condition be changed: but what is compact and free from accumulative magnitude, this cannot bee contained of those things which are accumulative, and exists from all locall motion.

Therefore God is not included in any bound or place, but is wholly within and without all things, no where shut in or out; solely containing all things, yet containd of none. Neither is hee therefore commixt in created substances; but he is wholly in eevery thing, and yet wholly in himselfe, as saith *Iustin Martyr*, which is more fully confirmed

med and explyained in these words, *Epist. 17. Ad Dardanum*; God is euery where wholly in himselfe. How, euery where in himselfe? Euery where, because so hee is absent in no place, but wholly in himselfe, because he is not containd in those things in which he is present, as if hee could not be without them. But that the Scripture often times attributeth vnto GOD, who is immeasurable Infinite, as it were a finite habitation; as where it is sayd, *The Lord hath prepared his Throne in the heauen, Psal. 103. 19.* and *hee sitteth in the heauen, Psal. 104.* It is done for these causes especially: First, because God hath made choyce of this highest heauen as his chiefe Seat and regall throne for his Maiestie; out of which notwithstanding hee is present to all, sees all, and



mightily and wisely gouerneth all things; *Who is like to the Lord our God, who dwelleth on high, and humbleth himselfe to viewe the things that are in heauen, in earth, and in euery place, Psalm. 113. 5, 6.* And hence it is, that wee pray not, Our Father which art euery where, albeit that bee true, but, Our Father which art in heauen. Secondly, because God doeth without all meanes of temporal life, manifest in Heauen himselfe, & his eternall good things to the blessed societie of Angels and men, and there doth affoord himselfe more fully to be enioyed and knowne, yea there hee is all in all, 1. Cor 15. 28. For example, The soule of man although it bee spread through the whole body, yet is sayd chiefly to reside in the braine, as in her prime receptacle; because that sitting  
here



here as in her Palace, shee doth  
effect her speciall functions, the  
sense and motion, to which the  
sinewes, arteries, and veynes are  
Seruitours, and performe the  
function of Embassadours, and  
Attendants, to the well orde-  
ring of all other parts of the bo-  
dy; in a like manner conceaue  
God, as of the mindes vniuersa-  
lities: whence *Augustine* in his  
Questions of the Trinitie, If  
God bee in euery place totally,  
why is hee sayd to dwell in the  
heauen more then in the earth?  
Because the knowledge of the  
Diuinitie is greater in the holy  
Angels, and in the Soules of the  
Saints, when they are with God  
in heauen, then being on the  
earth; for as in this mortall bo-  
dy, some more vnderstand the  
Diuinitie, some lesse: so God  
is sayd more to bee in heauen,  
B 4 then

then in earth : because there his substance is more fully vnderstood of the heavenly Inhabitants, then of the earthly Region. Lastly, because God would withdraw the mindes of his Elect from the things of this life, and eleuate their minds and cogitations vnto that Kingdome prepared for them from the beginning of the world, in which he now sitteth at the right hand of Maiestie, *viz.* God and man, continually making intercession for them to the Father : wherevpon, with good reason Saint Paul exhorteth vs, *that we should seeke after heavenly things, where Christ sitteth at the right hand of God, Coloss. 3. 1, 2.* And hence it is, that when Christ and all holy ones pray, they lifted vp their hands towards heauen, because there is the glorious dwelling place

place of God. The other appellation of the highest heauen, is Tropicall, and Heauen by a figuratiue speech, is called Paradise; and this tearme is deriued from the Caldean word, *Pardes*, whence the Grecian deriue the word *παράδεισος*, or Paradise, which properly signifieth a greene plot, an Orchard, or Garden, bearing fruit, or set with fruit-bearing trees, delectable to man, as *Cant. 4. 12.* a Paradise of Pomegranats; and in olde time the Grecians vsed to call those *παράδεισος*, which now the multitude call Fish-ponds: But more especially Paradise doth signifie *καραποχύω*, that most pleasand Garden, wherein our first Parents were placed by God; in which Garden being planted by God in the Country of Eden, was a piece of ground lying

lying neere to *Babylonia Stur-*  
*nitida*, or rather *Edenitida*, not  
farre from *Mesopotamia*, wa-  
tered about with the Riuer Ti-  
gris, and other fruitfull Brooks;  
and heereupon is the name of  
Paradise often vsed in relating  
the Heauen of the blessed, as  
*Luke 23. 43. This day shalt thou be*  
*with mee in Paradise*: But that  
you should not thinke that  
Christ speaks here of the earth-  
ly Paradise, which long before  
was quite ruined, for that most  
wofull fall of our first parents,  
as Ierusalem and Sion were,  
marke what Saint *Paul* sheweth  
you, *Hee was rapt vp into the*  
*third Heauen*, which hee after  
calleth Paradise: whence may  
be gathered, that the Heauen of  
the blessed, and the heavenly Pa-  
radise were all one to him; and  
in this sense it seemes to bee ta-  
ken

ken by that old King *Zoroastres*,  
 he hauing some insight into this  
 Heauen, where he saith, Because  
 the Soule being the bright fire  
 of the Father, and of an immor-  
 tall subsistence, and the mistresse  
 of life, seekes Paradise. Third-  
 ly, this Heauen by a Metaphor,  
 is called *Abrahams* bosome :  
 for as children returning home  
 from their Schoole-taxes at  
 night, are as it were closed in  
 their fathers bosome : so we al-  
 so, who in this life are the sonns  
 of *Abraham*, who is called the  
 father of all beleeuers, are ga-  
 thered together into a most se-  
 cure Hauē, and as it were the  
 bosome of *Abraham*; that is to  
 say, into a place prouided for *A-*  
*braham* and his elect children,  
 expecting that ful glory of blef-  
 sednes which will follow in the  
 last day of Iudgement, in which  
 we



we shall be crowned in most absolute manner, with all ioy, glory, and immortalitie after this lifes dissolution. Moreouer, it is sometime called the heavenly Ierusalem, and the Citie of the living God, and Sion, the heavenly Canaan, and by other names of this kinde, conducing to the nature of this heauen of the blessed. But hauing sufficiently sayd of the names, I haste to the distinction, and definition.



CHAP. IIII.

*The Definition of the highest Heauen, and the Analysis thereof.*

**T**HE Heauen of the Blessed, is the highest expansion, the house of God, and of blessed Angels and Men. All the numbers of this Definition are partly declared aboue; the rest shall hereafter bee more at large explyained: which that we may doe, these sixe things are briefly to be handled in a Methodicall order:

1. *Whether there be any Heauen of the Blessed?*
2. *Whether it were created, or not?*
3. *At what time it was created?*
4. *Whether it bee Corporeall, or Incor-*

*Incorporeall?*

5. *Where it is, and in what place?*

6. *What kinde of Heauen it is, and how great?*

First, no man will doubt whether there be any Heauen of the blessed or not: who hath been neuer so little conuerfant in the holy Scriptures; for there are so many testimonies thereof, that no man without great stupiditie and senselesnesse can deny it, of which kind these are plaine, *Psa. 103. 19. God hath prepared his Seat in the heauens, and his Kingdome is aboue all kingdomes. Psal. 68. 34. Hee sitteth in the Heauen of Heauens. Psal. 115. 16. The Heauen of Heauens are the Lordes. And Christ himselfe saith, Iohn 14. 2. In my fathers house are many mansions. I goe to provide you a place, and where I shall provide you a place,*

place, I will returne and take you with me, that you may also be where I am; and that wee may carry our selues as free Denizens of heauen, from whence wee expect our Saviour, Phil. 3. 20. Hence then I refuse those, who being damnablely conceited, deny this heauen of the blessed. If the heauen of the blessed be the Seat & House of God, wherein hee dwelleth; and if it bee the place in which Christ God and Man doeth abide; and if it bee the Mansion place wherein we shall perpetually dwell with Christ, certainly it must necessarily follow to bee something: but wee haue prooued the Maior by alleadgements both of Scriptures, and Authorities; therefore also the minor by infallible consequence must follow.

Secondly, there is a very great

great controuersie amongst very profound Schollers, whether this Heauen were created or not. Some say, it is a voyd, or intricate place, an emptie space, eueralasting, immeasurable, spirituall, and all ouer-spread with most radiant beames of the Deitie, and that it is a certaine immense light, shining foorth of God himselfe, in which God was from eueralasting, according to that saying, *1. Tim. 6. 15. God dwelleth in that light which cannot be approached.* Of the same minde was *Augustine, Stenchus*, the Bishop, and some others, as *Zanchius* relates in his first book and fourth Chapter, *De Operib. Dei*: But on the contrary, others, and that more truly, haue thought, that this heauen was sometime made by God, and they more correspond to the  
 Scrip-

Scripture : for whatsoever is in Nature vncreate, it is needfull that the same be infinite and immeasurable ; for euery creature is of a finite constitution, God onely is vnmeasurable and infinite. But who will call the heaven immense or infinite as God him selfe ? when the Scripture makes an eloquent difference betwixt God the maker of heaven and earth, and his seat or throne, *viz.* the heaven, as after more fully in the ensuing Chapter shall appeare. Let them then confesse the Heaven to be made by him ; and who is so impudent that dare, contrary to the apparent truth of the Scriptures, deny the whole heaven to be made by God ? when in the Porch, or prime entry into the Bible he may finde, *Gene.*  
*1.1. In the beginning, God created*



*the Heauen, and the Earth. Heauen in that place, euen in that tearme, comprehending in it the whole expansion resident aboue the earth, and in which the highest heauens is comprehended, and must needs follow, that also to be formed of God in the beginning; yea and God also is nominated manifestly to be the former of this heauen. It is said, Hebr 11. 9, 10. By faith stayed Abraham as in a strange land, in the land of promise, hee stayed in the Tabernacles with Isaac and Iacob, coheyres in the same promise: for hee expected that sure founded Citie, whose former and maker was God. What Citie, I pray you, expected hee? Was it not the heauenly Hierusalem, the heauen of the blessed, of the which the same Abraham afterwards intrcats in Chap. 12. 22. which none*

none but the King of all Kings  
God himfelfe, hath founded  
and builded moſt artificially. It  
behooueth thee then to confeſſe  
and credit this Heauen ceſtiall  
ſometime to be builded by God  
himfelfe, and him onely.

Thirdly, it cannot eaſily bee  
collected out of the holy Scrip-  
tures, when this heauen was cre-  
ated, but it is probable, on the  
firſt day, together with the Star-  
ry Firmament, ſince there is no  
mention of the creation there-  
of in the workes of the other  
dayes: of which mind are ma-  
ny both ancient, and later Wri-  
ters. *Lactant. Lib. 2. diu. inſt. ca. 1.*

Firſt of all, God made heauen,  
and founded it on high, becauſe  
it ſhould bee the ſeate of God  
himfelfe the Builder, and then  
hee framed the earth, and ſet it  
vnder heauen, which man and

all kinds of beasts should inhabit. And *Danaus* on the *Phisiques*, *Tract. 4. cap. 12.* The highest heaven was made on the first day; but it consisteth not on the two Elements, but of a certaine third more simple Essence. And here for our breuitie sake in an apparent cause, cease I to induce any more testimonies at all to prooue it.

Fourthly, we are now to consider, whether this heauen be of a Corporeall, or Incorporeall substance and nature, locall, or voyd of place totally. Wee affirme it to be corporeall, since a corporeall nature cannot subsist but in a corporeall subiect, and a proportion must needs exist betwixt the place, and the thing placed, *Zanch. Lib. 1. cap. 4. Of the workes of God.* The humane nature of Christ, and of  
 euery

every person elect, which must abide in this heauen, is of a corporall nature; it is necessary therefore the heauen so to bee also: for a body is contained in a body. Therefore *Actes 3.* the heauen is sayd to containe in it the body of Christ: but sayest thou, those bodies are glorious and spirituall, as the Apostle admonisheth vs, when he saith, *It is sown a liuing Body, but shall rise againe a spirituall, 1. Corint. 15. 44.* and therfore they haue no need of any corporall place. I answer, Glorious bodies cease not to be Physical and Natural, but they cease to be mortall and corruptible; that is, they retaine and keepe their naturall and essentiall properties: and therefore *Iob saith, Chap. 19. 20.* The same that I am, and no other shall I bee scene, and the same

eyes shall bee beheld also after that wormes haue eaten that body of mine; when I arise againe, then I shall see God in my flesh. But our bodies doe leaue off accidentall matters, as frailties, and sundry passions; glory therefore is not a destroyer, but a perfecter of Nature, not annihilating, but exalting it. But whereas the Apostle saith, That the Body shall arise Spirituall, that must not be vnderstood of the substance, but of the qualities, namely, of the spirituall estate and condition of man after the Resurrection, which is plaine out of the very Text, where he saith, *1 Cor. 15. 42, 43, 44.* *Our Body is sowed in corruption, but is raysed in glory, and incorruptible, it is sowed base, but raysed glorious, it is sowed meake, but it is raysed strong, it is sowed mortall,*  
*but*



but it is rayſed ſpiritually. The ſame body ſhall ariſe, yet endowed with certaine contrary qualities; for that which before was mortall, ſhall bee made immortal; what was foule and diſhonourable, ſhall bee made glorious and bright; what was weake, ſhall bee inueſted with marueilous valour and egregi-ous prowefſe; that that was before ſubieſt vnto diuers functions and paſſions, as Nouriſhment, Generation, Sleepe, Weariſomneſſe, Diſeaſes, Griefes, &c. ſhall hereafter haue full immunitie from all theſe. *Paul* therefore oppoſeth not two natures, or bodies different, the Corporall and the Spiritual, but the various qualities of one and the ſame bodies amongſt themſelues. Therefore ſince that the glorious bodies differ not from

the naturall, so farre as their substance, that is, their essentiall qualities ortiue; to wit, the manner and the forme: but in respect of some peculiar qualities, they bee not meere spirits, but spirituall bodies, which cannot subsist or stand with a bodily place. And moreover, the iudgment of all ancient and modern Writers concurre with this opinion, concerning the highest heauen; as *Damascen li. 2.* saith, That this heauen containeth all heavenly natures, God only excepted: whereupon it must necessarily bee a finite and corporeall substance. And *Zanchius* in his *Lib. 1. Chap. 4. de Oper. Dei*, saith, I call not that heauen of the blessed, a substance totally incorporeall, since that I perceiue it not to bee a spirituall thing, as are the soules and spirits

rits of Angels, for our bodies shall abide in it: but then ought there to be some proportion and conueniency betwixt the place, and the thing placed, which verily cannot bee betwixt a body placed, and a place meerey incorporeall: nor doe I simply call it a corporall substance for difference sake, &c. I conceaue then this Heauen to bee such a body, that it may be called spirituall. And so *Daniels*. That highest heauen which was created on the first day, is a most excellent work of God, as no man will deny; and by and by, Although it was created with the earth, yet it had matter seperate from it by Gods wonderfull power, and that not on the fifth, as *Aristotle* saith, but the third, onely differing in nature from the water, and the earth, not being

ing subject to those mutations. These things vnderstood and graunted, one may easily conceaue, whether the heauen merit to be called locall, or illocall; for if it bee corporall, why is it not also nominated locall? It is therefore called, The place of the blessed, the Bosome of *Abraham*, and the Citie of supernall Ierusalem: and if Hell be a place as it is said, *Luke 16. 28.* why also is not the place of the blessed locall? But thou wilt say, *Aristotle* acknowledged no place beyond the Starry heauen, nor yet any body. Well, bee it so: but on the contrary, Christ affirms there to bee both place and bodies, when he saith, *I shall goe and get you a place, and when I haue prouided it; I will come againe and take you to mee, that where I am, there may yee be also,*  
*John*

*Iohn 14.2.* Now leaue I it to your choice, to giue credit to Christ, who is the truth comming forth of this supream Heauen, or rather to an *Aristotelean Ethicke*, prophane and ignorant of these mysteries.

Fiftly, but now where, and in what place this Heauen is, it is further to be considered of vs: Wee doe affirme, as the Scriptures euery where affirme also, it to be exalted aboue both the other heauens forementioned: for in that very place is the heauen of the blessed Saints, where the seat and habitation of God is, and where the blessed Angels haue residence with him; euen there the very Elect, together with the blessed Angels ioyntly enioy eternall life. For Christ himselfe questionlesse nominated Paradise a place of the blessed,



fed, when he saith, *This day shalt thou be with mee in Paradise*; that is, as Saint Paul interprets it, in the third heauen; yea Christ affirms, Hee hath in his Fathers house many mansions prepared for his holy ones. Then certainly, the Seat of God, and of the blessed societie of Angels and men, is in the highest aboue both the other heauens: for, *The heauen of heauens is the Lords, the earth hee assigned to the sonnes of men*, as the Psalmist saith; this terme heauen of heauens, in the Hebrew phrase signifieth, the most Sublime and Supream Center, in like manner as these termes, God of Gods, Lord of Lords, and King of Kings, are accepted for the highest & most eminent God, Lord, and King. This note is also the holy Angels *Halleluiah, Glory to God in the*

*the highest, and peace on earth.* Where he punctually distinguisheth betwixt the earth, and the Lords most holy mansions. And againe, in *Dent. 4. 39. God is aboue in Heauen :* and *Psal. 113. 4. Iehouah is eleuated farre aboue all Nations, aboue all Heauens is his glory; who can equallize our God Iehouah, who inhabiteth in the highest?*

Also the seate of Angels and blessed Saints, is said to be in the same heauen; for the Angels continually see the face of the Father which is in heauen: and *Paul sayth, Our conuersation is in heauen :* In which heauen? In these he addeth, *whence wee expect our Sauiour, into which himselfe is already ascended.* The heauen therefore of the blessed is planted by God farre aboue all other beauens in the highest altitude.

titude. Againe, hence it follow-  
 eth, the heauen of the blessed to  
 bee there, whither Christ him-  
 selfe is ascended in his owne bo-  
 dy: for Christ hath made re-  
 gresse vnto his Father, whence  
 he went out, whose seat is in the  
 kingdome of the blessed, as is  
 cleare in that of *Iohn* 7. 33. *Yet a*  
*little while am I with you, and af-*  
*ter retyre vnto him who sent mee:*  
 and againe, *Iohn* 16. 28. *I went out*  
*from my Father into the world:*  
 and againe, *I leaue the world, and*  
*retyre vnto my Father.* And  
 Christ is substantially ascended  
 aboue those visible heauens, to  
 wit, the ayerie and starry firma-  
 ments, as *Ephes.* 4. 10. *He that de-*  
*scended, is the same who ascended*  
*aboue all heauens, that hee might*  
*accomplish all things:* *Hebr.* 4. 14.  
 hee is sayd, to haue pierced the  
 heauens: and *Hebr.* 7. 26. hee is  
 exalted

exalted above all heauens : and againe, *Hebr.* 1. 3, 4. and *Ephes.* 1. 20. Hee is sayd to sit at the right hand of God in the highest Heauens : and as sayth *Augustine*, Christ eleuated his body to heauen, he abstracted not his Maiestie yet from the earth, according to his corporall and carnall presence, which the word assumed, hee is ascended into the heauen, hee is not heere; there hee sits at the right hand of his Father, and yet he is heere also, for his maiesticall presence retyred not. And *Cyrill* on *Iohn* is consonant heereto, No man doubts when Chirst ascended to the heauens, albeit he was heere by his virtual presence of the spirit, hee is totally absent in his carnall. Again, it is requisite, that the faithfull beleue, that though Christ is corporally absent, yet doth

doth hee virtually gouerne vs  
and all things else, being conti-  
nually present with those that  
call vpon his name. And in the  
same sense is *Vigill* the Martyr;  
The Sonne of God (quoth he)  
according to his Humanitie, de-  
parted from vs, but according  
to his Diuinitie hee saith to vs,  
Loe, euen I am with you vnto  
the end of the world: for those  
whom hee left, and from whom  
hee departed according to his  
Humanitie, according to his Di-  
uinitie, hee neither left nor for-  
sooke: for in the forme of a  
seruant hee is in heauen absent  
from vs; but in the forme of  
God, wherein hee departed not  
from vs, hee is present now on  
earth with vs. And this is the  
iudgement of the Ancient con-  
cerning Christ his peregrinati-  
on into the Heauen of the blef-  
sed.



fed. But as Saint *Augustine* admonisheth vs, It is a needlesse & ouerlurious fantasie to search where and how the Lords presence is seated in this most high place; onely wee are to beleue it to bee in heauen, for it is not for our frailtie to discourse of celestiaall secrets, but it rather concernes our faith to bee wise modestly, concerning the dignitie of the Lords presence. It is then cleare, that the heauen of the blessed is the most high Palace of God and the blessed Angels, placed and confirmed aboue the two other heauens, to wit, the ayerie and Syderiaall firmaments.

Sixtly, It remaines lastly to bee surueyed, what and how great this heauen is: In qualitie it is most eternall, incorruptible, and cleare: I terme it eternall,

D

not

not because it existed without beginning; but because it is euer to endure without all end and decay. Whence that of *Augustine*, Hence then my soule seeth how farre it is eternall aboue all times, when thy house which cannot bee trauerfed ouer, though respectiue to thee it cannot be coeternall; yet vnceffantly adhering to thee, it admits not the least temporall intermission. And as *Ambrose*, *Paul* (saith hee) exhorts vs to couet mansions in the highest heauens, which are eternall, but that is incorruptible which in that eternall time of her durance, hath an immunitie from all change and alteration, or the least corruption. *Paul* therefore auerres, that heavenly Ierusalem which *Abraham* expected to haue firme fundaments, that  
is,

is, most sure and immooueable grounds; and (as in the *Apocalyps*) that celestiall Citie is made of pure gold, and established on a most firme and precious foundation, described also to be corroborate with inuincible walls; all which things, describe and notifie the perpetuitie and incorruptible existence of this heauen. But their conceit is impious and vaine, who conceyt this heauen to haue also resided without beginning from eternitie: If so bee that an eternall habitation must needs be reciprocally to an eternall God; alas, the Lord wants no place, since that his extent exceeds all place, he being of a most simple essence, which is as well without as within all things, as *Zanchus* and the ancient Diuines affirme; and most clearly is this Citie

celestiaall, portraytured in the  
 description of the terrent Ieru-  
 salem, *Reuel. 21. ver. 23.* There is  
 want neither of Sun, or Moone,  
 to yeeld lustre therein, for Gods  
 glory giueth it a plenary Illu-  
 stration, namely, the heauenly  
 Ierusalem, whereof the Lambe  
 is the Lampe; and as *Augustine*  
 aptly saith, That most Emperi-  
 all City is incomparably cleare,  
 where are Victory, Verity, Dig-  
 nitie, where are Sanctitie, Life,  
 and Eternitie. Nor sings *Zan-  
 chius* any lesse excellently of the  
 splendor of this supernall Citie,  
 That most supream Heauen  
 shall shine with a farre more ex-  
 cellent light, it shall want no  
 Sunne, nor Moone, for the glo-  
 ry of God is the light thereof.  
 Againe, nor must we suppose as  
 some doe, the illustrious Sunne-  
 beame of that essentiall glory  
 to

to reflect and issue from God, as from the Sunne, and heauen to be illustrate with it: for whatsoever is in the essence of God, and demeanes therefrom, is participator, like as the Sonne and Holy Ghost, which proceed ordinarily from the Father: and this sole title is onely giuen vnto Christ; namely, that he is the splendour of glory: that light therefore whereby the heauen is illustrate as from a cause efficient, and whereby the soules of the blessed are illuminate, that they may perceiue God is a created subiect, or matter.

But the quantitie of the supreme Heauen is depieted vnder the figure of the holy Citie, as *Apocal. 21. 10.* where it is called That great city; by which terme certainly, he instanceth the latitude thereof to be excessiue, the



magnitude both incomperable, and incomprehensible; yet declares he it to be finite, when he intimates it also possibly circumscribed by the Angel: it is by *Christ* also verified to be a most large City, when hee affirms it to haue very many habitations therein, euen in his Fathers house. But of the definition of the perpetuall Heauen, and the most excellent frame and fabricke thereof, this may suffice: Now view we the Sections flowing from hence.

CHAP

CHAP. V.

*Wherein is disprooned the opinion of those who affirme, that the heauen of blessed ones is nothing but God himselfe, or a celestiall ioy, or suppose that ioy d ffused through all things there.*

**T**HE generation of error is fruitfull; but of Trueth, nothing lesse: This hath brought foorth infinit monsters of vices and prodigious opinions; the other receiueth not her owne issue. Let vs see then whether it bee agreeable to truth which wee haue affirmed, That the heauen of blessed ones is the habitation of God, and all the Saints; that it is a place of ioy, and scituate aboue the o-  
D 4
ther

ther heauens; wil not those prodigious dreams of some, soone languish, and vanish as smoke at Sunne-rising, who suppose that the Heauen of blessed ones, is nothing but God himselfe, or the ioy of the blessed, and therefore to be in no place, but euery where diffused in the heauen, in the ayre, in the earth, in hell? oh lamentable madnesse! Doe not these sacrilegious ones tremble, thus to confound the Creatour with the thing created? God is infinite and vncircumscribed, but the heauen is finite and circumscribed, as the place, seate, and throne of God, the Mansion of our heauenly Father, wherein Christ, the Angels, and all the elect, enjoy eternall ioy: shall not then God bee one thing, and his Throne, heauen another? Hee

con-

conteineth, and with his Maie-  
 stie filleth all things, he cannot  
 be conteyned and comprehen-  
 ded by nothing. Whence I ga-  
 ther this, G O D is infinite,  
 but the Heauen of the blessed  
 ones is finite; because God be-  
 ing infinite, cannot bee limit-  
 ed according to that, 1. *Kings*  
*8. 27. The Heauen of heauens can-*  
*not containe thee.* Therefore  
 God must bee one thing, and  
 this Heauen another.

There is a monstrous Opini-  
 on like vnto this, which mayn-  
 taineth, that the Heauen of  
 blessed ones, is nothing but  
 the ioy it selfe, wherewith the  
 blessed after this life shall bee  
 affected: but let those see with  
 what countenance they can  
 confound these things, which  
 the Scripture so evidently and  
 apparantly doth distinguish be-  
 tweene

twene themselves; when it maketh a cleare difference betweene Heauen, or the place of blessed ones and blessednesse it selfe; saying, *The righteous shall shine as the Sunne, in the Kingdome of their Father, Math.* 13. 43.

Moreover, the Kingdome of glory is one thing, and the glory it selfe is another, wherewith the righteous shall bee adorned. What? the kingdome of heauen shall bee one, and the same vnto all, as Christ saith, *Iohn* 17. 24. *Father, those which thou hast giuen mee, I will that where I am, they also bee with mee. And* 1. *Thessal.* 4. 17. *Wee shall bee caught vp in the Cloudes, to meete the Lord in the Ayre, and so wee shall alwayes bee with the Lord. And, I will take you to my selfe, that*  
where



where I am, you may bee. But that Celestiall glory shall not bee one, and the same to all, but differenced by some degrees: For one shall bee the glory of Christes, as greater, another of Angels, another of Men, as the Apostle insinuateth, *1. Corinth. 15. 41, 42.* when hee saith, *One beantie of the Sunne, another of the Moone, another of the Starres: and so shall bee the Resurrection of the dead.* The same Daniel teacheth, *Chapter 12. 3.* when hee sayeth, *They which instruct others, shall shine as the Splendor in the Firmament, and they that iustifie many, shall bee as the Starres for euer.* Whence it is apparant, that the Kingdome or Mansion of the blessed, is one thing; but the glory it selfe another, which the Saints shall enioy

enjoy for euer.

Furthermore, the Heauen of the blessed, seeing it is erected and placed by God, in a most sublime Seate aboue all other visible heauens: How I pray you, can it exist at once in all places, as in the Heauen, the Ayre, the Water, the Earth &c. Is not this contrary to the order of Nature, which doeth not admit two or more bodyes in one space of the same place, without the penetration of their dimensions, and the great confusion of the thing? Nay, no naturall body can bee at once in many places. All which things, and farre more absurd, will hee bee compelled to admit, who maintaineth, that the heauen of the blessed is euery where.

I pretermitt heere infinite testimonio-

testimonies of Scripture, which doe evidently testifie that this heauen is not euery where, but placed aboue the others. Admit that it were so, how should Christ descend there-hence into the lowest parts of the earth? How is hee returned thither, by penetrating and passing through all the other Heauens? For as much as he could not descend else where from thence, nor ascend thither againe, if hee perpetually liued in the same as diffused through all things. What difference also should there bee betweene the abode of the saued, and damned, if this Heauen were dilated through all places. Now the Scripture affirmeth, that there is a great distance betweene the abode of the blessed and tormented, when it  
saith,

saith, *Betweene vs* (that is, wee which are in the place of the blessed) *and you* (which liue in hell, in the place of the tormented) *there is a great Gulph placed, in so much that they who would passe from hence to you, cannot, nor from thence hither.* Whereupon *Hierome in 6. Caput. ad Ephes.* saith, It is an impious thing to affirme that the euill angels should bee beleeued, to enioy that heauen, of which God sayeth, *Heauen is my Throne.* Whence it followeth, that this heauen is not euery where, but placed about these visible heauens.

But that which they are wont to object heere as vnanswerable, is of no validitie if it be examined: *God is euery where. God is in the Heauen of the blessed: Therefore the Heauen of*  
the

*the Blessed is euery where.* It is a Paralogisme labouring with the contagion of foure termes: For the Proposition is vnderstood of the generall presence of God, by which hee is present to all his creatures: but the assumption is vnderstood of the perfect exhibition of Gods glory, which is in the heaven of the blessed: and there is more interred in the Conclusion, then was in the Promises.

The like Argument may be if you say, *God is euery where. God is in the earth: Therefore the earth is euery where.* But they vige moreouer, that it is necessary, that the Celestiall habitation of God, wherein he is resident, is as largely spacious as God himselfe, otherwise it could not be his Seat.

But



But I say, that the heauen of the blessed, after a certaine manner, is as largely spacious as God himselfe, and is not so largely spacious: therefore God after a certaine manner, is in the heauen of the blessed onely; yet not onely there, but euery where: which allegations considered in a diuers respect, admit no impietic. God is in the heauen of the blessed, and not euery where; so farre forth, as there onely he exhibiteth, and without all measure imparteth his glory to the blessed Angels, and men, and demonstrateth himselfe to them face to face, to be seene and enjoyed, of which thing wee spake more aboue in the third Chapter. And after this manner, the abode of the blessed is as largely patent as God himselfe.

selfe. But by his generall presence, wherein hee is present to all creatures in heauen & earth, and doth gouerne and conserue them; and after a peculiar manner, wherein hee is alwayes present by his grace and spirit to his Church, although militant in this world, not onely in the heauen of the blessed doth he exist, but without it, yea euery where. Peraduenture thou dislikest the distinction: but it is produced out of the very Texts of the Scripture, and not from mans braine: for thus it speaketh: *God is in the Heauen of heauens, and the Heauen of heauens are in the Lord. Heauen is my Throne;* that is, in the perfect ministration, and manifestation of his glory. But, *the Heauens of Heauens doe not containe thee;* that is, after his generall presence,  
E where-

wherein hee is present to all his creatures; and peculiar, wherein he is present to his Elect. This explication also the sequent sayings of Scripture doe confirme: *God dwelleth in the highest, who neuerthelesse doth lowly behold the Heauens and the earth.* And in another place; *God hath established his Throne in the Heauens, and yet his Kingdome is present to all.* Also, *the Lord is in the Heauens of ancient heauens, whose excellency is ouer Israel, and whose strength is in the higher clouds.* *Thou are fearefull O God, from thy Sanctuaries. The mightie God of Israel, hee giueth strength and might to his people.* But why do we longer dispute of the nature of this eternall heauen? Why doe we prosecute the absurd opinions of others concerning it? let vs rather hasten to the illustrious

lustrious felicitie of the blessed  
in this Heauen For as *Lactan. de*  
*Institut. diuin. lib. 3. cap. 37.* saith,  
What doth it profit a man to be  
so made, that hee may looke  
with an vpright body towards  
heauen, and search heauenly  
things, vnlesse he discern God  
with an vpright mind, and his  
meditation be conuersant in the  
hope of eternall life.

## CHAP. VI.

*Of the happy condition and estate  
of the blessed in the Kingdome  
of heauen.*



But to whom hath euer so great dexteritie of wit, or copious perfection of tongue or Pen been imparted, that was able, I will not say, to decorate in words, but to enuntiate that transcendent glory and felicitie of the blessed in the Celestiall Kingdome? for easier it is to pronounce what is not, then what is in that eternall life. There is no death, there is no mourning, there is no wearinesse, no infirmitie, no hunger,  
no



no thirst, no heate, no corruption, no want, no tribulation, no sorrow. Behold, wee haue declared what is not there : But wilt thou know what is there ? *That which the eye hath not seene, nor the eare heard, nor hath entred into mans heart, what God hath prepared for those that loue him.* Yet the Scripture which alone chalketh the way to eternall life, seemes to decipher the celestiall blessednesse in two things, viz. in the priuation of euils, wherewith in this mortall state wee are afflicted ; and in the plenary fruition of all good things, by whose hand and steps being conducted, wee will discusse a few things concerning them.

Alas, what an Ocean of maladies doe ouerwhelme as well the Soule, as the Body in this

languishing life? How great a fiercenesse of rigorous dolours, doe with more then hostilitie invade her? How great troupes of sordid vices doe on euery side besiege her? Who can resolve vs, how great tyranny this miserable, crazy, infirme body of ours, wheresoeuer it bee, is alwayes obnoxious vnto? To how many, both by Sea and Land, Battels, Banishments, destructions, and dangers of deceyts is it exposed? Lastly, how fleeting and fallible is the miserable life of mortall men? And as *Seneca* sayth, *Epist. 32.* Some then begin to liue, when they should giue ouer: yea, some desist to liue, when they should begin. And in what part of the earth are wee secured from the snares of death, which is euery moment

to be expected? What? this our life is replenished with so great euills, that in comparison of it, death it selfe may bee iudged a remedy, and not a punishment: for therefore hath God made it short, that the tribulations which could not by prosperitie bee conquered, nor taken away, might bee mitigated by the breuitie of the time.

Alas! this Life is an emulatur of cruell Death: wherefore then wilt thou wish to thy selfe a happy Life? Is not this madnesse? No man will haue or endure a long euill Supper: For tell mee, what wilt thou haue an euill thing?

I thinke, in all thy actions, cogitations, and desires, thou wouldest haue nothing that is naught; thou wilt not haue e-

uill Land, euill Corne, nor  
an euill Garment: and what  
madnesse is this, that almost  
all men couet to enioy a long  
euill life? But why doe I call  
it long? If thou shouldest liue  
all that time from whence *A-*  
*dam* was sent out of Paradise  
till this day, surely thou shouldest  
see that thy life was not  
long: Nay, how long is the  
life of euery one man? adde  
a few yeares, lead long olde  
age, What then? Is not the  
houre earely? Let vs therefore  
learne this one thing, to  
contemne this life; no man  
can well liue it, vnlesse hee  
contemne it. There can to no  
man happen a secure life, who  
too much meditateth on the  
prolonging it. When therefore,  
when shall wee bee freed  
from those infinite molestati-  
ons

ons of this life? Truely, in this Pilgrimage of ours there is no freedome to bee expected; but when wee shall bee reduced by CHRIST out of this exile into our naturall Countrey; Then all seruitude wherewith wee are oppressed being taken away, wee shall enioy Delight, Libertie, and Securitie neuer to be consummate. But from whence is that? *God himselfe will wipe away euery teare from their eyes, and Death shall no more appeare, nor mourning, nor lamentation, because going before, they are departed, Apocalyp. Chapter 21. verse 4.* This life of men, not onely by the alteration of age, but also by the ruine of Soules for sinnes committed, doeth enter by many Deathes: So Life that is truely eternall, is neyther the



the alteration of the bodie, nor of the minde; nor is there controuersie of cogitations, nor diuersitie of opinion, no perturbation hindering the stabilitie and tranquillitie of the mind.

Lastly, it is the Kingdome of the liuing, wherein there is no night, no sleepe, (the Image of death;) no meate or drinke, the sustenance of humane infirmitie; no sicknesse, no grieffe, no medicine, or Suites, or Marchandise; no Artes, no Money, the beginning of euils, the cause of dissensions, the roote of hatred, but the Kingdome of the liuing; not of those that dye any more for sinne, but the true life of those that liue in Christ Iesus our Lord. Oh true Life of all, at all moments to bee wish.

wished: Neyther shall wee there expect onely a mitigation and deliuerance of those euils, wherewith wee are here infested; but wee shall bee infinitely replenished with abundant treasures of good things; because the Sonne adorned with the three exquisite Properties: perfect Complacencie, absolute Wisedome, imperious Dignitie, shall excellently shine.

And what would shee haue beside: that that perfect complacency shall spring from two Fountaines; whereof the one floweth from God, the other from the celestiall Congregation. From God all solid delight, as from the foundation and primary fountaine doeth proceed; and that chiefly from the most delectable vision of  
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the diuine glory. Vnto this not a few Saints haue elcuated themselues in this frayle and transitory Life: Whereupon the Apostle sayeth; *Wee are the deare sonnes of God*: but it is not manifest what wee shall bee: for wee know it will bee that when it is manifest, wee shall bee like vnto him: because we see him as hee is, and who so hath this hope, purgeth himselfe as hee is pure. Moreover, from the full sence of the diuine lque. Thus *David* comforteth himselfe: *I shall see thy face in Righteousnesse; when I awake, I shall bee satisfied with thy Countenance, Pleasure is at thy right hand for euer.*

These Banquets are delicious, which the heavenly ghests sitting in the Kingdome of heauen with *Abraham, Isaac,* and

and *Jacob*, shall eternally enjoy: Oh Banquets to bee desired! The impious men delight themselves in the multitude of their Golde, in the multitude of their Siluer, in the multitude of their possessions, in the multitude of their various wealth, in the drunkenesse of their sumptuous, and luxurious Feasts. All tend to delight: but they knowe not where they may attayne to that which is stable and enough; the one out of luxury, another from Ambition, and the confluence of Clyents; this from his louer, the other from the vaine ostentation of Learning. False and short delights deceiue all those; as Drunkennes recompenseth the content of one howre with the heauinesse of a long time;  
but

but let those reioyce in temporall things, which haue not knowen to affect eternal goods. But what shall bee thy delights, O thou louer of God? Thy Gold shall bee peace, thy Siluer peace, thy Inheritance peace, thy Life peace: Thy God shall bee all in all to thee; thou shalt eate him, that thou mayest not hunger; thou shalt drinke him, that thou mayest not thirst; thou shalt bee illuminated by him, that thou mayest not wax blinde; thou shalt bee supported by him, that thou mayest not faynt; hee totall absolute, shall possesse thee totally absolute; thou shalt suffer no perplexities there with him, with whom thou shalt inherit all.

Oh how the Saints shall exult in glory, reioyce, bee ioyfull,



full, and delight; they shall enjoy glory, and bee delighted with eternall felicitie; there they shall not only taste how sweet God is, but shall bee filled and satiated with miraculous suauitie, nothing shall bee wanting to them, nothing shall hinder them; Christ being present, shall fulfill euery desire of theirs; they shall not waxe olde, languish, nor corrupt any more: Perpetuall health, happy eternitie shall confirme the sufficiencie of their blessednesse; there shall bee no Concupiscence in the members, the rebellion of the flesh shall no more arise, but the whole condition of man shall bee immaculate and quiet, nature shall continue whole and sound without any blemish or wrinkle any more.

Lastly

Lastly, God shall bee all in all, and his presence shall satiate all the appetites of soule and body. Consider, consider therefore, O mortall men, that to bee the true transcendent ioy, which is not conceaued of the Creature, but of the Creator; which when thou shalt receiue, no man shall take from thee, when all mirth otherwise acquired, is but mourning; all delight, dolour; all sweet, sowre; all beautie, deformitie; and euery thing that doth glad, is grieuous. Next vnto God, who is our supream felicitie, and chiefeest delight, the conuersation and familiaritie of Saints and Angels addeth no small complacencie; there the assembly of holy Angels, there the glorious company of the Apostles, there the

the number of triumphant Prophets, there the innumerable Congregation of faithfull Martyrs: neither is there that thou shouldest feare any thing to be taken from thee by the multitude of the Inhabitants in the celestially blessednesse. I say, the Inheritance is Christes, by which wee are Coheires. By the store of possessours, it is not diminished, neither is it made straight by the abundance of Inhabitants, but it is as great to many, as to a few, so to each one, as to all. Moreover, in profound knowledge and wisdom, all the Saints shall here excell, as *Paul* teacheth when hee saith, *Wee know in part, we prophesie in part: but when it shall come which is finished, then that which is in part shall bee abolished.* Here we see through  
F a glasse

a glasse and obscurely, but then wee shall see face to face; now wee know in part, then we shall know perfectly; there is memory without obliuion, reason without error, will without all perturbation, a body without corruption: and with how great dignitie and maiestie the godly shall bee crowned in that future life, the same *Paul* expresseth, when he sayeth, *If wee suffer together, wee shall raigne together.* And *Saint Iohn*, *Thou hast made vs Kings and Priests vnto God, and wee shall reigne on the earth.* And of the Seruants of God living in heauen, amongst other things hee sayeth, *They shall raigne in the world without end.* O blessed Kingdome of Paradice! O blessed Region of Delights! after which we sigh from this valley

valley of teares. Oh, how happy are they which inhabit there, and praise G O D world without end.

Now thou hast vnderstood the condition of the Soule, we will briefly declare what shall bee the Bodies state: They also shall shine with so many Gemmes exquisitely glittering; that is, with perpetuall glory, remarkeable splendor, and datelesse immortalitie. Oh, oh, how great is this complacencie, that for this dyrt and drosse, which wee carrie about in this body, with a glorious countenance wee shall behold G O D in the Eternall life! The Body is here sown obnoxious to corruption, it shall rise incorruptible; it is sown ignominious, it shall rise in glory. But from



what Authour (sayest thou) is this so great glory? Christ himselfe shall transforme this deiected body, that it may bee made conformable to his glorious body.

Doeft thou desire Splendor heere? or requirest thou beautie? Beholde, wee shall shine as the light of the Firmament, as the most resplendent starres: For the righteous shall shine as the Sunne in the Kingdome of Heauen: Neither shall here bee any enuy for the vnequall brightnesse; because the Vnitie of Charitie shall raigne in all. Also most exquisite beautie is deciphered vnto vs in the description of that Heauenly Ierusalem, *Apocalyps. Chapter 21.* which appeareth by those precious things, as Golde, Siluer, and Precious Stones.

Stones. What Citie, I pray you, is that, but that Celestiall Church, which like a Spouse is neatly and gayly adorned, to bee alwayes at hande in her Spouses sight: neither neede wee feare, that by the coming of death, this glory shall bee made lesse continuall.

Set Eternitie before thine eyes, which no circumscription of times can euer measure. Consider now, O man, consider how wonderfull great this complacencie will bee to thee, how acceptable thy future securitie will bee, because thou shall neuer fall from it by any death whatsoever. Neither can hee bee but ioyfull alwayes, and well pleased, who when hee was subiect to death, is made se-

cure of his Immortalitie.

Heere is no rest, no securitie, whiles yet burdened we groane in our selues, expecting our Adoption, the Redemption of our bodie: But when this mortall body shall put on Immortalitie, then there shall bee no more assault of Diabolicall fraud, no opinion of hereticall wickednesse, nor no impietie of vnfaithfull people; but all things shall bee so pacified and ordered, that in the Tabernacles of the vpright and iust, the voyce of Tryumph and Health shall onely bee heard. There the Saints shall praise God for euer and euer; and in the light of his brightnesse they shall tryumph: There, whatsoeuer is to bee beloued, is present; nor can the thing bee desired,

desired, which is not there at hand; all which shall be there, shall be good.

Wee shall there bee at leasure, and see; wee shall see, and loue; wee shall loue, and giue laud that wee are, which shall bee for euer and euer. For what other end haue we, but to come to that Kingdome, which hath no end. If thou louest Riches, why doest thou not put them there where they cannot perish? If thou louest Honour, there it is to bee wished, where no vnworthy one is honoured: If health bee affected, let it bee there desired, where nothing is feared: If life bee loued, there it may bee acquired, where it is neuer to bee ended by Death any more. Oh! wee too foolish, who

so much wish and desire this life, which compared to the Eternall, may rather bee termed a death: why doe wee not rather aspire to that eternall life? What tongue is sufficient to expresse, or vnderstanding to conceiue, howe great the supernall Ioyes of that Citie are, to bee in the assemblies of holy Angels, to bee with the blessed Spirits of the Builder of glory, to see the present countenance of God, to behold the vncircumscribed light, to bee diseased with no griefe of death, to bee ioyed with the gift of perpetuall incorruption.

In this mortall life, nothing is more pleasing to vs, then to see our Countrey, to behold our Parents and friends. And why doe wee not hasten and runne,



runne, that wee may see our  
heavenly Countrey, and salute  
our parents and friends. A great  
number of great ones doe ex-  
pect vs there; a frequent compa-  
ny of parents, brothers, sonnes,  
doe desire vs, now secure of  
their owne safetie, as yet soli-  
citous of our welfare; to come  
to this sight and salutation, how  
great ioy is common to vs and  
them? Hasten, O hasten thi-  
ther, I say, wheresoeuer ye liue:  
for if ye so loue that miserable  
and brittle life where yee liue  
with so great labour, and where  
yee scarce satisfie the necessa-  
ries of the body, by running,  
caring, perswading, fighting,  
by so much the more ye ought  
to loue that eternall life, where  
yee shall sustaine no labour,  
where is alwayes the chiefest  
Securitie, the chiefest Felici-  
tie,

tie, happy Libertie, happy Blessednesse.

Oh when therefore, when shall wee bee deliuered out of this filthie and vsauorie paunch? When shall wee bee made like vnto the Angels? When shall wee shine like the Starres? When shall wee see God face to face? When will that day come, when neglecting all care for to morrowe, wee being most happy, shall depend on G O D alone, the Authour and Giuer of eternall life? But it will bee some time (doubt not) when God shall wipe away euery teare from the eyes of all his: And then, lamentation, nor labour shall no more appeare, nor Death it selfe, which shall be wholly discomfited in the victory which God giueth vs through

through I E S V S C H R I S T.  
And fastening the invincible  
Anchor of our Hope in this  
most delectable promise of  
God, let vs corroborate  
the cause of this Ce-  
lestiall Contem-  
plation.

*Si bene quid feci, Deo gratare datori.  
Si male quid feci, noneris esse meum.*

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**FINIS.**

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*A Description*



B G. To his Friend the  
Translator.

**A**N laudem ingenij cultum,  
vel nobile docta  
Artis opus, tibi quod scire  
Minerua dedit?  
Nil mihi quod laudem restat,  
charissime Iennings,  
Namque operam celebrat  
mellea Suada tuam;  
Maeste tuâ virtute graui,  
pulchrumque decoris  
Ingenij, & famam fac tueare tui.

Baptista Goodallius.



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**T**Hy better part obscur'd by th'radiance  
Of Light celestiall, detected is.  
Proceed, and be thou free, the Criticke glance  
Of slothfull Ignorance there's none can misse.  
Translated is that man from Enuies sting,  
Whose industry in morning yeares doth spring.

JAMES FOYLE.

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FINIS.

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